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The preliminary list was created for the most part by listing the creators' folder headings.

At this time researchers should be aware that we cannot verify exact contents of this collection, but provide this information to assist your research.

UC Davis Special Collections

D-091 Quinn, Frank. Collection.

These tapes were recorded by Frank Quinn while a Northern California Field Worker for the American Friends Service Committee.

Tapes are recorded at 7 ½ IPS, mono. Play side 1, reverse, and play side 2.

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Quinn Tapes

1. John Rainer, Taos Pueblo Indian chairman, All-Pueblo Council at Sacramento CIC meeting, 1955, and Omar Stewart, anthropologist
 - :02 Favorable comments on Frank Quinn and AFSC
 - :03 Indian problems differ—need for leadership and leaders coming together
 - :05 No peace on any level of leadership because of support and opposition of other Indians
 - :05 NCAI through its growing pains, but ICC will still have such pains. California problem is unique (description of California situation in comparison to other Indians)
 - :07 Purpose of NCAI and goal of working together being reached—need to forget personal feelings—New Mexico Indians highly illiterate yet can reach agreement.

:11 Historical basis for feeling being lost by younger Indians (not crying on shoulders).

Stewart: songs of various tribes with much explanation in between

:14 Zuni song composed for Gallop Ceremonial, imitation of sacred song of rain ceremony.

:16 Navaho gambling song with background talk about the wildcat.

:18 Self-composed Payote cult hymn.

:22 Authentic Payote hymn.

:23 Second Payote hymn tracing its origin.

:24 California Indian modern Payote hymn inspired by squeaking of car

2. Bessie Flashman (mother) and Lawona Brantner, Yurok Indians

3 min. Dedication and God's song with translation; introduction to religious deerskin dance and song

3 min. Yurok history and white deer dance.

2 min. Jump dance song and explanation; jump dance

8 min. Discussion of Bessie Flashman's childhood and Federal Indian schooling—children now "in between" white and Indian culture.

6 min. Feelings in the city.

2 min. Philosophy of getting along with whites.

10-15 min. Yurok Indians today, lumbering; feelings toward the BIA; attitude toward termination, after claims promises completed; ending with special Yurok grievance.

3. Bessie Flashman and Lawona Brantner

1 min. Dedication and song
Explanation and translation

1 min. Love song and explanation

¾ min. War dance song and explanation

1 min. Doctor song and explanation

Yurok conversation; Yurok history

4. Bertha Stewart, Ernest Godfrey, and Frank Quinn, 1955

:01 Discussion of job opportunities—labor unions and farm organizations cooperating.

:02 Indian discrimination less acute than Negro—housing restrictions only in a few highly restricted areas.

:05 Problem of getting parents to encourage children to attend school

:08 Bad effect of Colette type talk and other anti-government type talk on Indian attitude.

:10 Difficult to get some Indians to take a hand in their own destiny; also hard to get Indians to cooperate with Collette followers.

:11 “The world owes me a living;” Indians a minority but shout the loudest.

:12 Most Indian children feel even everyday niceties are beyond their ability of achievement; also, adverse environment has affected their mental ability; things of modern civilization which we take for granted amaze them.

:15 Siskiyou County—high percentage of county aid goes to Indians and many are in jail, yet they can’t work with county officials to remedy the situation.

:18 Quartz Mountain Indians—do they feel defeated or not?

:22 Feeling of “Why bother?”

Second half of tape—songs by Aleck Billy, 5/29/55

Introduction by Frank Quinn

1 min. Song—Coos Bay Oregon—with drum

1 min. Oregon gambling song with drum.

1 min. Gambling song with drum.

1 ½ min. Smith River love song with drum.

1 ½ min. Love song with drum.

2 min. Silence.

7 ½ min. Kids and family interview with Frank Quinn; Davy Crockett

½ min. Silence.

5. Edna Guerrero and Elsie Allen, Pomo Indians, 1/24/57, Ukiah. Questions about Rancheria and adjacent Indian land, difference in ownership in two areas, family assignments and insecurity from lack of title.

:06 Attitude toward public school.

:08 Reference to desegregation of schools in different areas and attitude of whites differing between one area and another.

:12 Ukiah theater segregation in past, and beauty shops.

:14 Feelings now in Ukiah—newcomers less prejudiced but young Indians still anticipate discrimination.

:18 Types of work local Indians do.

:18 ½ Termination as understood by the women; monthly checks only from tribal funds; questions concerning federal government's role in termination such as individual assignments or where Indians are squatters; need for survey.

:23 Attitude of Indians toward ownership of land and problem of dividing land; attitude toward Indians being able to pay taxes—large reservation problem different.

:26 Indians as citizens; voting; comments on Indian complaints as to need for housing and accepting explanation of no government funds.

:27 Need for small reservations to be integrated with community through termination in order to be included in water districts, etc.

:29 Description of Hoopa and use of Pomo language; knowledge of songs and dances, weaving, dying out.

:31 Weaving today—much work and poor market.

:32 Effect of losing culture—should have kept culture but now should absorb white culture, not “muddle it”.

:33 Laytonville compared to Tobacco Road

:34 Mrs. Allen's attitude toward taking white culture.

:36 Closing comments—white should treat Indians as Individuals; words like “squaw” and “papoose” are low down and insulting; whites should meet Indians half-way and make them feel at home; whites seem scared to visit Indians; to cross color line.

:38 Resent grouping all Indians by past experiences of the whites' parents instead of trying to know individual Indian for himself.

6. Ed Richards, singing at his home in Smith River, 5/16/55, old feeling voice (Tolowa)

Gambling song, fast beat (1 ¾ min.)

Introduction of Richards.

Gambling song (1 min.)

Dance song (1 ¾ min.); story of dance (old fashioned song)

“Don't know Indian language, white language—between two”

Transition from Indian to white ways, dress, dances (5 min.)

Dance song (¾ min.); song history—sing and dance all night.

Get-togethers, competitive songs, and dresses of shells.

Gambling song history.

Different types of songs—love, medicine, war

How to make a drum (13 min.)

7. Marie Potts, 2/55 (poor consistency and content, tape weak at beginning)

Dance group—not explained (4 ½ min.)

Claims case history—reference to off-reservation Indians (6 mins.)

Discussion of 1800's allotments (6 min.)

History of Greenville reservation

Mission boarding school

Discrimination—schools, Sunday school, shops, jobs (“Well, if that’s the kind of Christianity you have, I prefer they don’t go, too”)

Discrimination depends on community.

Schools—California Indians not allowed federal school (15 min.)

Indians in Sacramento don’t have to live on reservation (25 min.)

Reference to 1928 roll; Bureau relation to off-reservation Indians who have trust land.

Voting

Bureau never did anything; Indians paid offsets of Indian funds

Indian organizations—leadership, Indian and non-Indian (5 min.)

8. Leland Fulwilder singing, and comment by Grover Sanderson, 5/57 (for the most part none of these songs are translated, and are only sketchily explained)

- ✓ Song from Cache Creek (2 min.)
- ✓ Ball dance from Clear Lake
- ✓ Nomolacki (?) dancing song (3 min.)
- ✓ :06 Kato grass game song (Laytonville)
- ✓ :09 Talk of types of Indians in certain areas and nick-names of some villages, Pomo name by white doctor.
- ✓ :10 Gambling song from Sacramento Valley (Nomzcki)
- ✓ :12 Another gambling song; some joking reference to gambling. –Concow & Nomacki
- ✓ :14 Chico area gambling song (Wintun? Tribe)-Concow-Doctor Conway-herbilist
- ✓ :17 Some talk of gambling in old days and reference to Pomo and Wintun? really being many different tribes.
- ✓ :19 Wintun gamling song
- ✓ :22 San Quentin song composed by inmate some years ago.
- ✓ :25 Poem by Sanderson dedicated to American Indian forefathers.
- ✓ :28 Indian love song with lengthy explanation including description of bear hunting.
- ✓ :35 Song actually sung then sung again to end.

8B. Fulwilder and Sanderson

Song---end of bear story.

:03 Reference to treaty-signing at Willits
Lack of Indian knowledge among younger Indians

:05 Tape ends

9. Darcy McNickle, Executive Director, American Development in San Francisco, 6/55

11. Ernest Marshall, Hoopa tribe

:00 Jokes about whites taking everything.

:02 Story of Indian who broke a rule so was carried off by spirits.

:07 Song in story

:22 Story of the little pine tree

:24 Song in story

10. Fulwilder and Sanderson 5/57

:01 Indian playing violing (Indian Love Call) Dale Klindist

:03 Wintun (Redding County) sacred song by Fulwilder

:05 Round Valley song (Yuki song?)

:07 Talk about school at Carlisle—mostly football playing

:08 Round Valley dance song explanation Concow Song Explanation

:12 Yuki song (short)

:14 Sanderson statement that Indians should give up liquor

:15 Round Valley dance song Concow Walze Dance Song

:17 Story about coyote and other animals (fire bug)

::21 Ball dance, explanation of game 1. 3 girls and 3 men
2. each one comes out-3 women and 3 men

:22 Explanation of Yuki acorn song, and song (not Yuki, but Pomo)

:24 Wylack? Bear dance

:26 Sanderson's interest in establishing Indian village for tourists

:30 Discussion of Pinole festival and song to go with festival

22. Sidney Parrish (Pomo) 3/55 (16 min. total)

Introduce self

Responsibility of leader—example

Education needed to better self and equal white—adult education

Responsibility of Indians themselves—need for training

Housing problem at Stewart Point—wells and water liens, federal government not helping as they should; community help a possibility

Discrimination in county hospital and county welfare

Indians must learn self-reliance but need help at first

History of Indian-white relation—Ukiah theatre segregation, restaurant, barber shop.

Future of Indian status—need help to better selves and learn ways of whites

Chief Fuller—quite rambling and of little use (27 min. total)

Reminiscing about Stephen Knight (8 min.)

“Indian never does own work for self, has to be hired to produce;” story of own work for hire and for self (5 min.)

Danger of liquor

History of his family, Indian side

Liquor again and his moderation

Mother's desire for son to be Indian, help working splitting wood

Collette—learns Indian history that treaties not ratified; went East with Collette; quitting Collette

23. Sidney Parrish

:00 Introduces himself and locates Stewart's Point; adopted into that tribe through wife, former chief moved out to work in valley so he was made chief

:04 Educational need—why high school students quite; financial need and environmental and financial hardships that interfere with putting children through school

:09 Complaint of arbitrary stopping of welfare aid

:11 Complaint of county hospital treatment

:13 Some Indians don't talk up for themselves

:14 Discussion of poverty of reservation

:17 Want children to be able to live as whites; more complaints of conditions

:19 His reservation clean, sober, law abiding, good leadership—continuing praise of Indians if just given a chance; must earn a chance by building a name for himself

:23 Must have help to get ahead through education
(Very rambling from here on)

: 41 Whites most intelligent on earth and what the Indian knows he learned from the whites

24. Parrish continued

:00 Kind words for his people; invitation to 4th of July barbecue

:02 Question and answer period

:17 Statement about need to encourage Indians to go through by whites seeing that their education pay off job-wise

25. Scotts Valley

:01 Pomo love song (followed by 5 minute silence)

:06 Same song by same man

:11 Song

:13 Song

:18 Gambling song

26. Hoopa songs

Ewing Davis—gambling songs

Ewing Davis—brush dance

Dick—brush dance and light song

Dorothy Moore—flower dance, brush dance, another dance

Money song, another song

Fiddle

Ewing Davis—deerskin dance song, two others

26B. Dorothy Moore

:01 Heavy brush dance song, repeated

:03 Light brush dance song; third song

:06 Kick dance

:07 Statement about similarity of Hoopa and Yurok songs

:08 Kick dance for Indian doctor done in dark; discussion of an old singer and songs, but too faint

:10 Kick dance song beginning; dances went on all night, then card game

:12 Arizona song (Mohawk Rug company commercial)

:13 Arizona song similarity with brush dance songs

:14 Medicine song repeated

:16 Eagle love story—uneven presentation

:19 Song of story

:20 Drum songs

:24 Brush dance songs

:30 Gambling song

:32 Songs continue without introduction

:33 Yurok brush dance, woman singing twice, then explaining

:34 Fun song

:36 Heavy brush dance song

26C. Mescalero Apache (Gervie Pesho), Cheyenne (Harvey Beartrack), Oklahoma Indians, Kiowa Indians at Friendship House in Oakland, Mr. Peters

Round dance by Kiowa leader

Omaha dance—group singing with drum and bells

War dances and bar dance—Indians from Oklahoma and 1 Mescalero Apache

Two slow war dances

Fast war dance (Cheyenne)

Two step

Buffalo dance

Imitation of the snake dance

Round dance

Unidentified

Slow war dance

Round dance

27. Sanderson, Graves (Pomo), and Sam Lopez (Smith River), Ernest Marshall (Hoopa), and Red Turtle (Sanderson's son)

:04 Graves—dance songs (3)

:08 Lopez explaining dancing in Del Norte County and song

:11 Prayer

- :12 Explains drum making
- :13 Gambling song with drum
- :15 Discusses song of Indian doctor and how it worked
- :16 Doctor song; discusses ancient dancing customs; naming of son Red Turtle
- :22 Discusses gambling
- :23 Red Turtle tells story of coyote and gambling fame between eel and sucker fish
- :26 Eel's song
- :28 Story of Marshall about little tree that wanted to grow up
- :32 Tree's song
- :33 Song for ugly man, and song of man acquiring beauty
- :36 Gambling man who lost all but head
- :40 Man's song feeling sorry for himself
- :41 Story of coyote, not finished

28. Steven Knight

Talk of songs

Talk of old communities, chiefs, and basket-weaving

Coming of first whites to the valley

Indians moved to Fort Bragg

Some purchased own Rancherias

Government purchase of Rancherias

Voting

School segregation problems: Ukiah, Upper Lake, Manchester

Present situation

29 . Stephen Knight (continued)

Discussion of theatre discrimination

Battle story and song

Looking for songs—deer songs in Pieta language, love songs in Lake county language, whiskey dance song

Talking about songs, animals

Hunting and fishing

Taxes

30. Stephen Knight

Soldiers and Indians clash

Bloody Island

Ukiah fight

Round Valley

Indians drifting; need pride and dance house

Reference to Modoc and termination (poor)

Reference to Collette, white leaders

Discrimination in Modoc

31. Lowana Brantner (Yurok Indian at Orick)

Yuroks—territory, history, doctors, water taboo, doctors, etc.

Interruption

Old doctors gone; none of past alive; mention of brush dance; old ways gone

Villages

Marriages only in Yuroks

Chiefs—training and powers

Food—winter, spring, herbs, potatoes, acorns

Life of men and women—separate houses

Preparation and uses of acorn

Salmon

32. Lowana Brantner

Legend of how salmon came

How to catch salmon

History—relation with Spanish traders, Norsemen, and Russian traders

Story of white soldiers—peace signing, soldiers, traders, others; Chinese miners, settlers

Reservations—allotted lower Klamath, 1855; Hoopa; whites in, off, in, off then

Indians allotted, but squatters are there today

Feeling towards government

Public Law 280

Personal History

Schools, government and public

In between people—older people—younger people ashamed of being Indian yet don't know how to be white

33. Lowana Brantner

Part white and part Indian—personal history, difficulty of mixed blood; mixed marriage (11 minutes)

Land selling through Bureau grievance (good information but contradictory) 10 minutes

Schools, segregation, at Del Norte High School now—her grammar school experience, and reaction to prejudice 5 minutes

Her help of other Indians

Drinking

Panther song, explanation

Deer song and explanation

Bear song and explanation

Doctor song and explanation

Another doctor song

Brush dance song

Love song and explanation

34. Helen Peterson (Oglala—Sioux) speaking for National Congress of American Indians

:00 Introduction

:02 Tribute to AFSC and FCL

:04 Mention of Bureau; many people who want to help Indians are foolishly emotional

:06 Issue not assimilation but retaining possession of land and money to develop that land

:07 NCAI supports relocation to the extent that it's voluntary; it's not the voluntary if what can be done on or near reservations to provide for the Indians is not done

:10 2/3 of Indian land was lost through the 1887 Allotment Act; the 83rd Congress was the most anti-Indian since 1887 and very similar to it

:11 Discussion of relocation and present Congress record

:13 Role of NCAI

:14 Bureau revolving loans stopped, refused to approve leases, Papagos' development programs turned down, yet they would step up relocation activity on Papagos, funds for terminated Indians' education, but non-terminated, change in fee payment policy undermining tribal authority while NCAI has alternate policy to avoid this

:22 If we got behind redevelopment as much as relocation, tribal problems would probably be greatly reduced

:24 Review of above points; Wesley Duart was appointed under secretary, yet was opposed by most Indians. He sponsored the Competency Certificate Law which lost Indian land

:27 Indians paid for their tax free right in advance; trust right is requested to preserve Indian land

:28 Second class citizenship is discussed—what causes it, and some points of misinformation

:31 Term "wards" explained

35. Helen Peterson

- :00 Is the federal government a responsible trustee?
- :01 Fever to free Indians from trusteeship only after uranium, etc., was found; all that's needed is freeing them from poverty
- :02 Assimilation is going on without the government
- :05 Deliberate campaign by federal government?
- :06 Pledges of Bureau not carried through; preference for Navaho
- :08 Is education away from home good?
- :09 Three branches of government; hundreds of claims in the Justice Department are not being settled; 1/3 of all congressional bills Indian
- :11 What the NCAI expects in the next Congress and future, and what it wants; Congressional Decision 108; Public Law 280
- :16 Mention of groups and people working for the Indians
- :20 Money and political pressure are what's needed for the Indians; i.e.-direct pressure is needed on the Congressmen
- :25 Council of Churches hears much more the Bureau side than Indian
- :26 Be sure you know what the Indians want when speaking for them
- :27 Point Four program with emphasis on human resources
- :28 Plea to missionaries to help with Point Four rather than charity

37: Helen Peterson

- :01 Comments on Collier and the tie between the Bureau and NCAI explained

:04 Comments on adult education program just announced by the Bureau; knows little about it

:09 List of subjects Indians would like in adult education

:10 Tom Black making comments to meeting (disjointed); reference to God the Principal who has provided things on earth for all people

:20 Question concerning about school text treatment of Indians

:21 New speaker summing up meeting and what action can arise from it—know the face, speak to neighbors, and write congressman and newspapers

38. Walter Voorhes (Paiute)

:00 Introduces himself; Council of Paiute Nation; Nevada groups

:03 Three kinds of groups—colony, unallotted, and allotted. The allotted in reservations have complex problems

:05 Problems—colonies; heirships broken

:10 Walter River Reservation

:12 How the government can err—termination; loss of water rights; target date of termination; Walker River termination plan (land subjugation)

39. Bertha Stewart 5/55

Termination; what it means to the reservation Indian

Bureau functions—state and federal services

Reservations—117, location, size, how established

History of the California Indian—feelings resulting, feelings now of apathy

School; Johnson-O'Malley Bill

Legislation and its complications

Reservation life—restrictions, land use, land code

40. Bertha Steward (continued)

Land—public domain allotment; timber sold through Bureau; land restrictions, no loans because there is no title; reservations restricted to Indians (Indian feeling of inferiority); title in the government but Indians feel prior right

No treaties signed in California history

Judgment fund and offsets

Taxes

Vote—discrimination in Lake County; relation to state like other citizens

Termination problems—lack of education makes problem harder

Physical problems—water; roads should be taken over by county; liens, possibility of cancellation; community property, needs organization and survey

Where to obtain aid? not from federal government. Adult education? They would have to have classes on the reservations. Who can the Indians tell that the Bureau needs money, etc.? Congress should know but it doesn't

41. Bertha Stewart (continued)

Indians expressing their opinion and making noise would get more results

Washington hearings—the Indian fared badly

Mention of exploiters of the Indians

Termination—Congress is not interested in the Indians and wants to get out of the Indian business

Indians must organize—voting block? no. All speak English

Different organizations discussed

Community work—patronizing attitudes, understanding

Adult education programs—integration in community, prejudice, vocational work and training

Termination should be done individually

42. Stephen Knight (Pomo, Yokayo group, Ukiah)

:01 Explains Indian economy and hunting practice when in groups; would only endanger his life for a relative

:03 Individual hunting ritual and method

:06 Fishermen—bead exchange, soap root fishing, festival-like

:09 How fish were cooked; basket fishing, catch shared with all

:13 Deer hunter ritual, part of religion; many superstitions

:18: Artisans in economy

:20 Some Indian hoodlums, some dudes, some gamblers (professional)

:22 Pieta? language song about hunting with explanation

:24 Care of arrowheads and when used, source of heads, making arrows and bows, and trade for bows

:29 Grass game explained

:34 Gambling song; different tribe gambling customs

:37 Stick game played by women explained; stick game played by men explained

:40 Indian money, how made, buried with owner and now sometimes removed
from graves

43. Stephen Knight (continued)

:00 Believes the Indians still have their own beliefs and standards; their
psychology is different, and comes out when talking among themselves

:03 Still not Christian; the Indian had no soul; all Nature is conscious, as in
pantheism

:07 Children find out eventually that there is a difference

:09 Pinole Club; comments about white attitude

:12 Discussions of his attitude toward whites' attitude toward the Indians in Ukiah

:16 Behavior in school when first integrated—role of sports in integration;
American Legion; barber shops; explanation of why shop keepers discriminate

:22 Drinking problem on reservation (lack of police protection)—Why the Indians
drink (for a good time); drinking on skid row—can it be helped? Indians would do
anything for liquor

:30 Why Indians get fighting drunk—fear of law, not morality, keeps them under
control

44. Stephen Knight (continued)

:00 Introduction by Frank Quinn

:02 Hunting description

:06 Two hunting songs; explanation of songs as prayer
:12 Indian use of prayer
:13 Frank Quinn locating Smith River and statement about present Indian culture
:15 Lopez on the medicine man
:17 song

45. Excerpts of this tape are found elsewhere

:00 Introduction
:01 Lopez song, Yurok
:02 Historical description of Smith River and housing
:03 What happened when whites came
:06 Not tribal name; how they lived when they drifted back
:08 Conflict between captain and chief over three Indian outlaws, and agreement with land settlement when the three outlaws were killed by the Indians
:14 Scalping started by the whites
:15 Lost promised land in flood, then reservation was brought
:17 Celebration in his youth for eleven night with 400 present; prayer part of entire programs
:18 Dance song with prayer
:22 No more such dances; only he could conduct it and there is no more equipment. Conversations with his grandfather to absorb culture; tried to carry on traditions
:24 When whites first came to Smith River

:27 How they lived then—much food came from the ocean, berries, acorns in season, then fish season, etc.

:28 Vocational trades among Indians

:30 Community built houses together from redwood slabs

:31 Sweat house activity sacred

:32 Naming of various tribes

46. Sam Lopez 5/55

:00 Songs (gambling) with dedication to Stephen Knight

:04 Sings all three other parts for the above songs, and explains how it is done

:06 Discussion of traditional music and drum he uses; explanation of when the drum was used

:09 Statement about the Indian doctor

:11 Indian doctor song

:13 Explanation of songs

:16 Reminisces about meeting with Jim Thorpe

:19 Historical layout of Smith River tribe—various language groups named

:20 Grandfather's reminiscences—use of feathers and respect for eagle; how eagle feathers were won

:24 Pride of grandfather as a lawyer—comments on Indian law; Indian respect for the individual and tribal rights; comment on Indian marriage law

47. Excerpts found on other tapes; Lopez and Ed Richards

:00 Dance song, with explanation of song, as remembered

:03 Richards feels between White and Indian language; comments on retention of culture

:05 Comments on traditional costume

:07 Dance song and explanation

:09 Trouble with memory

:11 Gambling explained; two gambling songs; more talk about game

:19 Dance song discussion

:21 Description of drum making and drums (end of Richards)

:22 Frank Quinn introduces Lopez and describes him as a innovator of songs. Lopez sings several gambling songs and goes through four parts of round with an explanation of how it is done

:27 Discussion of dancing and singing; comments on drum

49. Viola Olinger, chairman at the Palm Springs Tribal Council, and speaker on the “Future for California Indians, 10/27/56—Frank Quinn’s summary, 10/57

:04 What the future holds for California Indians—land or no land?

:05 Can’t this culture contain differences?

:07 If the Indian was sure of his land maybe he can make something of himself; list of things that make the Indian secure

:08 Positive suggestions—state committee on Indian affairs; liason between federal government and state and individual Indians; state Senate interim committee and Commissioner Emmons’ recommendation put into operation

:11 List of specific needs that the committee could start to meet

:12 What the Indians should do—they must learn how to make themselves heard; work in unity; lose inferiority complex; exercise the vote; work with non-Indian groups; reserve criticism of the Bureau and the state

:15 Frank Quinn summary of discussion groups at conference. What can be done?

Counseling is needed for the Indians; only the Indians can settle their own problems; drop out from high school; need for adult education; loans; relocation program for California Indians; what must be done before termination

:24 The Governor's Commission and what it should do

50. October Glen Emmons (speech given at 10/27/57 conference in San Francisco on “California Indians, the Government and Indian Affairs”)

:30 California situation—each group must be treated individually; roads, surveys, land given with liens, water rights settled, Department of Justice handled issues for fifteen years

:33 Indians will be an asset to the community if we have faith in him and create faith in themselves

51. October panel discussion at conference on “California Indians, the Government, and Termination.” Moderator: Josephine W. Duvneck, chairman, Northern California Indian Affairs Field Committee of AFSC. Panelist: Leonard M. Hill, Sacramento Area Director, Bureau of Indian Affairs; John Bohn, Counsel, Senate Interim Committee on California Indian Affairs, California State Senate; Mrs. Violet A. Rey, Chairman, Auburn Indian Rancheria; Bobby Lovato, Pala Reservation;

:01 Comments on increasing interest in Indians

:03 Party platform of both parties referred to

:05 Congressional bills of last Congress mentioned

:11 Emphasis of conference on the future—panel introduced

:13 Hill (Bureau man) statement

:14 Principles for terminal action: Indian should have some say, but not absolute say; normal public services must be maintained; Indian must be able to take adequate place in community

:16 How ready are they now? Background on present situation and some improvements needed

:19 Conclusion: time has come for terminal action as of twenty years ago and several times since

:21 Action of state to accomplish termination

:23 Complications of piecemeal termination; advantages of state-wide termination

:25 Difficulties of adequate consultation

:26 Pros and cons of separate reservation approach

:27 What is best? What is still needed for California Indians and termination affects this

:29 Bohn (state counsel) statement

:31 Why is California taking a position?

:33 Interaction between federal and state governments

:34 Description of Interim Committee study

:36 Governor's Committee on Aid to Indians

:37 Basic problem of termination is the present status of the Indians under state law

:41 Land supervision is only federal relationship; whether or not to terminate federal decision

:42 Who of the Indians would get the land? Who do you consult with or who has the vote? Who is still a member of the original groups that made the agreement? How to handle inheritance rights and on which parent's side?

52. Bohn continued

:00 Problem of inequality of allotment; it is bound to get into the courts unless all of the above questions are taken care of

:03 Lack of Indian response to the Interim Report

:04 Senate Interim Committee Bill listing what must be done physically and legally before the state accepts termination

:09 Counseling Indians on community agencies

:10 There should be no offsets so all Indians of California cannot claim land because of claim case deduction

:11 Mrs. Rey gives pro-termination arguments for her group

:16 Cities employment picture

:18 Lovato (Indian) against termination; allotment for all is needed; a complete roll is needed

:21 Termination for those who want it now; needs before termination is accepted are listed

- :26 Question and answer; discussion of liens and possible offsets against claims case
- :31 Discussion of per capita payment
- :35 Do all California Indians have an interest in reservation land? Should protect non-reservation Indian interest in termination
- :39 Advisory commission of Governor to assist in termination problems?
- :40 Repeat of Indian arguments pro and con termination

- :53 Conference panel continued
 - :00 Complaint about county hospital
 - :03 Hard to hear next statement from audience
 - :06 What happens to unallotted land upon termination?
 - :08 Will the bill for termination be presented to Congress next session?
 - :10 Tribal council's behavior in connection with a sale of land
 - :14 About water system on particular reservation
 - :23 Woman argues with Hill over his answer and states that termination is only wanted in order to tax the Indians

- 54. Songs by Stone and Rodriguez 10/27/56

- 56. Continuation from tape #55, which is not in this collection
 - :00 Action taken to prepare for termination; mixed blood split
 - :06 Problems of Paiutes who prematurely terminated

- :09 Attitude toward the NCAI—protector of Indian land
- :15 Utes denied right to vote if they are living on Indian land—before Supreme Court
- :20 Encourage children to attend school
- :23 What the Utes were paid originally when they were moved from Colorado, and why they were moved

57. Ute songs and California Indian songs

- :18 Abraham Jack (Hoopa) singing brush dance and other heavy and light songs
- :21 Song composed by Abraham Jack
- :22 Group songs
- :24 Sanderson introduces songs; brush dance song
- :26 Woman sings with group—Karak song
- :27 Sanderson explains background and tradition of Karok; animal story
- :33 Gambling song by group; explanation; group brush dance song
- :36 Someone sings his own competition
- :38 Mohave song by Sanderson and his son; discussion of historical background
- :40 Group song

58. Intertribal Friendship House picnic, 1955

- :00 Songs
- :05 Another song
- :07 South Dakota rabbit song

:09 Gertrude Rodriguez; Paiute round dance

58. (Cont.)

- 13. Mr. Ledo, Yakima eagle song
- 15. Luis sisters, Yakima song
- 17. Rodriguez, hand game song
- 18. Mr. Loreto, round dance song in English
- 20. Little Beaver
- 21. Unintroduced singer (may be Little Beaver) with Sioux song

59. Lolo Chavarillo

- 01. Song of San Felipe pueblo, Turtle dance; song explained
- 08. Lalo sings Mexican Indian song
- 11. Another song
- 12. Explanation (garbled)
- 15. More songs, explanation

60. Reyes Durant, Pueblo Indian, and various Indians at Intertribal Friendship House, 1956

- 01. Taos round dance
- 04. Group song
- 08. Individual male singer
- 10. Song
- 12. Mrs. Rodriguez, two gambling songs and other songs
- 18. Hames dance song, man singing

61. Intertribal Friendship House songs, 1955

- 00. Group song
- 04. Mr. Loreto introduces performers
- 05. Song
- 08. New singer introduces himself; round dance song
- 12. New group, Navaho
- 16. Frances Sepia, three Zuni songs
- 23. Mr. Loreto, buffalo songs from Pueblo
- 25. Three Navaho songs
- 33. Eugene Black Bear, Payote; round dance song, Taos Pueblo
- 38. Sepia, Zuni hill lily song; second song by a group
- 43. New group to end of tape

62. Felix Begay and Others (Navaho)

- 02. Round dances and squaw dances
- 08. Cowboy music
- 12. Begay and Indian song
- 14. Woman singing Santa Ana eagle dance song
- 16. Man singing
- 21. Explanation of how the eagle dance was done

63. Group Singing at Intertribal Friendship House

- 04. Navaho Songs
- 07. Buffalo song from Ackima
- 08. Karok guessing game song
- 09. New group

- 11. New singer
- 12. Paiute song; Cheyenne lullaby, woman singing
- 13. War dance
- 15. Sioux war dance

64. Songs

- 01. Loreto singing Indian love song and others
- 05. Gambling song by Mrs. Rodriguez; other songs
- 07. man singing “sort of” gambling song

65. Intertribal Friendship House Group Sing

66. Friendship House Birthday, July 14, 1956

Eugene Blackbear, roundance

Bobby Brown

Sergeant Paul Toya, Jemeg; Pueblo round dance

Altro Hulis, Felix Begay, Ernest Cooman – squaw dances, another dance

Lalo? San Felipe cow dance (twice)

Rodriguez, Paiute twostep

67. Leah Manning, social worker for Episcopalian mission, Paiute-Shoshone, and

Frank Quinn

- 01. Discussion of “going back to the blanket;” why this is what she chose
- 04. Two types of Indian leaders – those who stay on the reservation and those who leave and come back. Feeling of being a failure if you return to the reservation

07. Congressional feeling that Indians should become like whites and move to the city discussed – Indians should not be confined or placed in routine jobs; reservations should be developed for those who wish to stay

11. Indian skills and crafts and trade among the Paiute

12. Reference again to relocation as it should be done in “town colonies” rather than moving Indians to the cities

14. Summer work for students supervised

16. What the Bureau could do on the reservation for development (Arthur Manning): how it should be planned – is the Bureau approach best? They may need help in planning but the Bureau moves too fast for the Indians’ pace; Indians take several meetings for full participation and talking over before a decision is made – this is their idea of good planning

23. What other organizations might help? Need for study of alternatives and present situation; need for termination and relocation to be accepted rather than forced

69. John Rockwell, 1955, area director BIA, Sacramento

Relates type of work done with Bureau

Description of Sacramento area reservations

Explains various ways in which the land was acquired and the types of Indian possession

Hopland Reservation – the government was no help in clearing the land or in loan assistance

Indian culture is non-agricultural – difficulty is not in lack of land but in inherent skill

Assigned land; no feeling of permanency so they don't improve it

Bureau rules for land tenancy

Indian cultural idea that land assigned to the individual should be used – if not, it should be turned over to one who would use it

Hopland land code

1944 study of the California Indian situation. Problems: poverty, no land base, unskilled for work except day labor, lack of education, feeling of inferiority, fear of leaving group

Public school a good idea – early 1930s – situation changed since report – war work, CCC, armed forces

Location of Rancherias – rural, little job range, so most of the Indians are off the reservation in urban areas. Most Indians mixed blood

Other reports on the California Indian all emphasized poverty, scattered condition, fragmented culture. Need for education and loan funds

Indian culture left includes baskets, points of view, child raising (orphans are assured a home) – acculturated but not assimilated

Prejudice breaking down

Historically a peaceful people, small bands, gathering in small valleys – such a culture was easy prey to whites

70. John Rockwell continued

Contrast of the rest of the United States to the California Indians:

more different groups, most are not highly organized for warfare, had a quick transition in spite of odds

Future termination? yes; Indians always had to depend on themselves. Bureau had some responsibility as health, education, welfare, management of lands is difficult in California because the lands are scattered – California situation is unique

Government intentions are good – an apology. Change of administrations left confusion, pessimism – allotment act meant loss of land

Difficulty of bureaucratic structure – Indians deliberate long before making a decision

71. Federal Indian Schools – Bertha Stewart, Sylvia Bailey, and Joseph Hostler, Smith River, 1955

00. Stewart on Chemwawa school in Oregon

02. Bailey on Sherman Institute; Hostler on Sherman Institute; where children came from, tribes

05. Vocational training program discussed

08. Are federal schools inferior?

12. Interjection of segregation problem at Smith River

15. Sherman far behind public schools Bailey had attended; half the day was spent in custodial type work

18. Difficult teaching situation

21. How children were sent to the federal boarding school

23. Difference of opinion over harmfulness of all Indian schooling

28. Why are Indian children at home more backward? As a non-reservation Indian Bailey wasn't hampered

72. Federal school continued

- 00. Was the sharp break from their former life caused by the boarding school good?
- 10. Stewart's experience with his grandmother after a separation of 3 ½ years
- 11. Some federal school teachers taught pride in Indian blood, some did not
- 15. Would you want your child to go to federal boarding school?
- 20. PTA activity in public school quite closed to most Indian women because of their timidity
- 21. How military are the federal Indian schools?
- 26. Hostler on grouping of classes by IQ tests
- 30. Stewart on medical care – poor

73. Erin Forrest, XL Ranch

- 00. Modoc history, the Captain Jack wars
- 03. Pioneer families still control the community and the press – adverse labeling in the paper. These old families still maintain the old prejudices; newcomers have better attitudes but the old families hire and control them. See brochure in tape box.
- 07. Liquor Law repeal – discussion of before and after effects of the law – convictions for selling shaving lotion to Indians; conflict with paper over such sales restrictions; fight through state to repeal the law
- 13. Other restrictions on Indians
- 14. Law enforcement after Public Law 280; non-reservations Indians were the ones in trouble
- 17. Description of rancherias and reservations – needs and conditions
- 18. Discussion of liens

- 24. Cedarville water problem, and the people living there
- 30. Welfare Departments and aid; more discussion of reservation life
- 34. XL Ranch and Wheeler-Howard Act; why loans were cancelled
- 36. Forrest's feeling about termination
- 39. His educational experience and what he thinks of it – some Indians need more academic training; now education is integrated better than before
- 44. Problems of Indians in getting through school
- 74. Z. Simpson Cox, Indian rights lawyer, talk given at the 13th Annual Convention of the National Congress of American Indians, 1956**
- 00. Importance of California vs. Arizona to Indians – explains some court decisions and doctrines affecting water rights; criticizes the Department of the Interior for relinquishing some Indian rights
- 06. Indian rights are being stolen today
- 07. Background of the California-Arizona dispute
- 09. Indian prior right plea was withdrawn from federal complaint; how attorneys feel about this
- 12. This affects all Indians
- 16. Bureau not acting like a true ward
- 16. Names those who have worked for Indians
- 17. Federal government has not presented the Indian side, while all states are against Indian claim
- 21. What the Indians can do about this

25. Description of Pima Indians before whites and what happened afterwards; Coolidge Dam for Pima use but U.S. Attorney General permitted a split-up of the water
27. Approach to use in getting what you want from the Bureau – cooperation (Must reverse tape and play backward from this point!)
00. What else can be done for lower basin Indians. U.S. vs. Ahtanum Irrigation District Judge – the judge decided that even though the Secretary of the Interior was wrong, he had the right to give away Indian rights
03. Indians can't present their own case to California vs. Arizona, because it is too expensive; the court indicates the government should present the Indians' case, but there is no practical proof that the Indians' case will be presented
09. It would be a benefit to inform the public of the issue
- 75. Ernest L. Wilkinson's speech "Education for American Indians," given at the NCAI Conference at Salt Lake City, 1956. Wilkinson is President of Brigham Young University, and senior member of the law firm of Wilkinson and Associates, which specializes in Indian litigation.**
03. History of Indian education – excerpt from Ben Franklin quote of early chiefs
05. Quote of Seneca requesting education, 1792; G. Washington's reply
06. Other instances of treaties including educational rights. The Congress of 1819 voted funds for continuing education.
08. In 1870 more money was allocated; no attempt to reconcile old life for new. Carlisle School – put them in civilization and keep them there.
11. Government plan to take children away and discourage them from returning

12. Merriam Report, 1928, critical of educational program as being destructive of family life.
14. Teaching children how to relate to the community and improve the reservation, 1930.
16. Special program for older Indians to prepare them to move from the reservation
17. Special program for 30,000 Navaho children
18. Switch to state rather than federal education. 1928 statistics about the same proportion as 1955 – statistics given
21. Steady increase in public school attendance – statistics given. Atmosphere needed for transfer to public school in order for it to be successful; government study to be made of the situation.
27. Hoover Commission on Indian education – Need is basic and whatever the cost it must be borne for one generation
29. The 1934 Education Loan Fund for outstanding students – how the fund is being used; enumeration of other sources of scholarships; Brigham Young program discussed
41. Cost of not educating the children is greater than educating them; Settling claims is not as important as settling differences through education

76. What is happening under termination?

00. Jim? of the Menominee Council; joke
04. History of legal and tribal preparation for termination; help requested for the University of Wisconsin
07. Wisconsin state legislature involved; their resolution set up a committee for help and advice

10. Meetings and preliminary studies made; how this helped on problems of proposed federal legislation: Federal money to pay for all necessary study; protection of natural resources; community property transferred to tribe.
14. Various studies listed; they are nearing completion but continuing long-range help is needed for specific studies
17. Some Bureau people are obstructionists, attempting to undermine the tribal authority
19. Eventually the tribe must accept the plan
20. Speaker from the Affiliated Ute Tribal Council
22. He describes the Ute division of land because of a difference of opinion they anticipated being terminated next so those who felt ready (mixed bloods) chose to separate and accept the terms. Everything had to be divided
26. The bill for the full bloods described – final roll preparation; delays from Washington; re-planning needed.
32. Division of assets between mixed and full bloods; problems arising from this; difficulty of dividing unknown natural resources, irrigated and non-irrigated land
38. Criticism of the way the Bureau approaches these problems piecemeal and without conferences
40. Lulu Murdock, President of the Affiliated Utes, explains more fully the establishment of roll and all complications
47. Affiliated Ute organization explained; they have hurried to meet government provisions only to wait on the government
48. Affiliated land must still be divided among Affiliated Utes
- 77. Lulu Murdock continued**

00. Provisions of Public Law 671 quoted
04. Affiliated Utes are pioneers in the field of termination; advice to others: preserve treaty rights and trust status of land
06. Whites waiting like vultures for land; only undivided tribal land will be saved but the Indians can sell their share of tribal land
09. Jess Kirk, Klamath, turns the floor over to Mr. Jackson
14. He explains Concurrent Resolution 108; Klamath's reasons for protesting termination
15. The 1945 issue over water is described, and how it was defeated
17. The 1947 hearings of termination – not sufficiently educated
18. Does not believe Concurrent Resolution 108 (termination) true sense of Congress
20. Klamath Treaty never discussed or Public Law 587; the Indians were given only a short time to suggest changes; they have tried to meet the provisions of law with the hope of acceptance of amendments
23. Bureau assigned specialists to help with problems who knew nothing of Indian affairs; specialists agreed the law should be amended. House Rule 769 states that the government would bear the expense of the act; House Rule 11660 holds up proceedings for amendments
31. Churches of the Northwest are lining up behind Klamath
32. Many problems treated lightly by the Bureau developed into major problems; enumeration of these problems
37. Secretary of the Interior finally directed a review of termination act, outside pressure; meetings will be held; MCAT will receive appeal from Klamath when the picture crystallizes

43. The Bureau and state are beginning to do what should have been done all along

44. Advice to other reservations when their termination arises – then the Bureau will know better